لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

Ikha 1348—October 1969

ROR

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Nafisur Rahman A. G. Soofi

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A Challenge

TO THE MUSLIM WORLD

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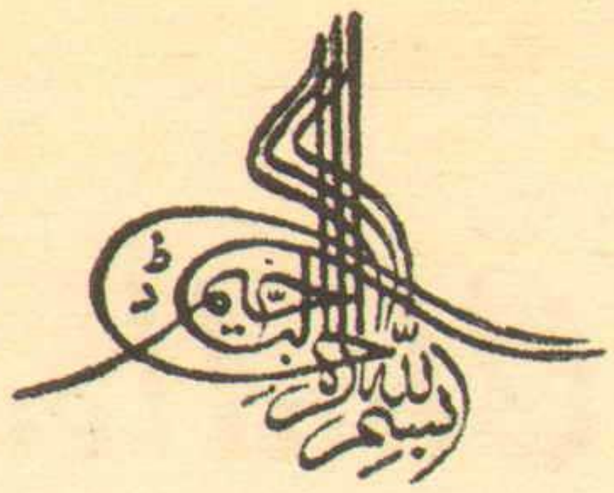
"The Al-Aqsa Mosque arson committed by the ill-fated Jews, demands that Muslims all the world over, should unite and give a befitting reply to the Jewish onslaught which is a challenge to the religious susceptibilities and national honour of the Muslim world. The Pakistan Government should take effective measures against Israel. The Ahmadiyya Community assures it of its whole-hearted co-operation in every respect."

Khalifatul Masih III



نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIII IKHA, 1348—OCTOBER, 1969 No. X

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Time to Project Sciences of the Quran

Call of the Imam

Addressing a meeting held at Rabwah to take stock of the progress made by the Fazle Omar Foundation, the Khalifa-tul-Masih III said, "Today our hearts are overflowing with the praise of Allah. Some three years back a highly emotionalized idea flashed across my mind. Through Divine activation the idea was taken up by the community. It was estimated that the spiritual seedling should take three years to grow into maturity. The three years are now ending and the tree is able to yield its fruit. It was thought that the community should raise Rs. 2,500,000 for the Fazle Omar Foundation. By this time Rs. 2,8,53,000 have been collected and, Allah willing, hundreds of thousands will be collected during the period that remains.

As people familiar with the subject know that when a tree begins to bear fruit, its yield is small in the begining. Accordingly this tree has borne four fruits today and you have smelt a little of their fragrance. I mean to say that four essays

have been written in terms of the Fazle Omar Foundation Scheme and its guidelines and it is hoped they will be beneficial to mankind from their Islamic stance. So far we are contesting with others in two fields, one is the field of knowledge and the other that of heavenly support. To receive heavenly support one has to involve himself in one kind of exertion and in this material world, for working in the field of knowledge, one has to involve himself in another kind of exertion.

The writings, speeches and observations of the Promised Messiah (peace and blessings be on him) abound in vast oceans of knowledge. If we could grasp their beauty and their beneficence and examine them from different angels and project in this manner our research to the world, even the whole of mankind dare not compete with us.

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But for some time the community was not giving the subject the attention that it called for. The Fazle Omar Foundation has called its attention to it. The work is in its incipient stages yet. Let alone four articles, I feel even 400 would not meet our scientific requirements i.e., they do not sufficiently cover the need to prove to the world that the entire mankind has nothing to offer as comparable with the sciences posited by Allah, the Sublime, in the Noble Quran. The books, writings and observations of the Promised Messiah (peace be on him) comprise only the exegesis of the Holy Quran. The Khalifatul Masih II drew the attention of the community to this, times out of number, but the community did not appreciate its significance. Thank God it has now started to take heed of it. If God is pleased to grant us the means, we propose to break new ground in this behalf, to offer to the world information of a level far higher than that set by the modern sceintific research standards. Our standard respects not only mundane values, it, at the same time, takes into account religious and spiritual values and is therefore, to all intents and purposes, far above the temporal research canons. We shall place before the world a lot of information compatible with this high criteria to impress the prestige of Islam in the field of sciences. It needs

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a lot of attention. Many orientalists express erroneous views about Islam in their reseach articles. Their findings fit in with temporal standards but this criteria sometime turns out to be ridiculous. I recall a debate in our Union at Oxford between the American and British speakers. The British have a harsh critical mind. One of our English fellow-students proved, through statistical data he had collected from American newspapers and journals, that there were at the moment only four Americans in the United States, all the rest having gone abroad on tour. It was a ridiculous statement but nevertheless well established by the statistical data.

Some similar canons have crept into the temporal standards of research and Muslim writers who have expressed their Islamic viewpoints in terms of temporal values have led the human mind into wrong directions. In short, standards of research should reflect true values. We should with pleasure adopt the correct and reasonable standards of research finding currency in contemporary world but they are hardly enough for our purposes. We should keep in view the principles set by Islam on which the Promised Messiah (peace and blessings be on him) has thrown ample light in his different works. As for instance, he has laid down that no translation or commentary of a verse of the Noble Quran could be acceptable if it contradicted another verse. Now then if somebody gave out a research article on some verses of the Holy Quran without a knowledge of the entire text of it, he would be making a wrong conclusion which might seem to a common man to be based on sound foundations - a conclusion arrived at through an explicative commentary of as many as fifteen to twenty or even forty to fifty verses of the Holy Quran. But if there are another forty to fifty verses of the Quran besides these forty to fifty and all these 80 to 100 verses put together make for a correct finding, the conclusion reached at by abandoning half of this total number of verses, would not be found to be valid.

In brief, there are many principles that abound in the

works, addresses and observations of the Promised Messiah (peace and blessings be on him). We should keep these in mind.

There are many mistakes of a basic nature in the tracts and books published so far in support of Islam, with the result that we cannot establish the prestige of Islam in the world of knowledge worthy of Islamic sciences. I expect the community to pay heed to it and I hope the community organization would seek out ways and means enabling us to put before the world every year not four but hundreds of standard research articles.

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We have yet another problem a solution to which must be found. The problem that confronts us is that if these four articles were published a major part of the world will hardly take notice of them. Out of these four articles, if a good publishing company agrees to print the thesis on the sea, the contracting company would be bound to promote its sale. The books that are being written in Urdu are not in great demand and do not reach out to the world. If it is not possible to have the entire body of a thesis published, we shall have to consider the idea of having at least its digest published in foreign journals so that our authentic views may become known to the world so that its scientific and academic circles are jolted into an awakening and a stirabout to make further enquiry.

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Knowledge alone is philosophy. At the same time it is true that spirituality cannot build its edifice on faulty foundations. Again, it is equally true that knowledge of true concepts is necessary for acquisition and evolution of spiritual sciences.

I will give a common example so that you may get the point. It is not enough to say that we believe in the person and in the attributes of God, the Sublime, and add to this statement a list of Divine attributes with a short commentary on them. On the contrary, until the nature of every attribute dawns on the human mind, one cannot grasp the true significance of the Divine attributes and of the Divine person. As for example, the

mere averment that Allah, the Supreme, is the Lord of providence is hardly enough. It is not enough for the spiritual life of man. For, every Muslim verbally asserts that Allah is the Provider but the very same person whose tongue affirms that God is the Sustainer stretches forth his hand to grab graft money.

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One who experiences the flash of Divine Providence looks upon every body other than God as mere carrion. Let alone unlawful things, he has scanty regard even for lawful things. Human intelligence cannot grasp the true significance of Divine providence until it is established with the supporting evidence of thousands of its practical flashes occurring in the world. The Ahmadiyya Community is currently at the receiving end of these flashes. This is a community which is experiencing these flashes in such a prominent manner and in such a shape that are only its lot. The flashs of Divine providence are usually shared by all but others fail to appreciate them. It is therefore the responsibility of the Ahmadiyya Community to project to the world the ideally true picture of the person and attributes of Allah, the Magnificent, which may promote a correct, firm and living faith in the Supreme Lord, for, a spiritless faith can be of no avail at all. The Promised Messiah (peace and blessings be on him) has cited some examples to open the way for us. We encounter these in our daily life. We can use in our research writings, the most extensively comprehensive and deeply touching instances that clearly emphasise the expressions of Divine providence so that makind may profit thereby.

A French scholar visited with me this morning. As time at my disposal was short I had a very brief exchange with him. He said he was studying the dynamics of Islam. I told him that I wanted to say only one word to him and that was that one should study the difference between religion and philsophy. There have been in the world many highly intelligent and eminent thinkers among philosophers, I said and they have written a great deal on moral ethics. These thinkers have a way of thinking

and speculation. What is the difference between this and religion?, I asked. This difference must be studied, I said. I further said to him that all the prophets raised in the world had basically made the indentical claim that they had been sent as apostles by God with the message that men could forge a firm contact with their Creator.

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I said that the claim was being advanced or could be advanced by every religious group but they could not prove it. I told him that a black man of Africa who had been long hated and despised by the world on turning an Ahmadi gets close to God in a living relationship and Allah, the Subline, imparts to him knowledge of some future events far beyond the ken of human mind to foresee. Now, I said, if all the atheist world philosophers were to crowd on him with thousands of their arguments against the very existence of God, he will pity them and laugh at them and tell them that they could not, because of their ignorance, appreciate what he had personally experienced in his life. The philosophic argument must give in before a spiritual observation, I said.

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Our research should be intellectual and should scintillate with spiritual flashlights. There would otherwise be not much to choose between our contribution and of a lay thinker and author. It will carry no weight. The secularly-minded philosophers and writers have amassed a big store of knowledge. But they have failed to save the world from moral and spiritual death. What man needs, first of all, is that he should be saved from every kind of death and destruction. Next he needs to be made the recipient of all types of spiritual and moral gifts.

Therefore, as I have said earlier, not only we should take to the exertions that end up in the pleasure of God enriching one with spiritual gifts, but since it is our duty to draw men to spiritual life, it is necessary that we should make our contribution in the intellectual field so that mankind is forced to note the basic difference between our approach and their own approach and that we are offering the world a new objective

that compels attention. And once they take notice of it they will begin to feel its impact.

I had begun today's talk with the words 'Our hearts are brimming over with the praise of Allah, the Sublime, that our love and sincerity has made a bid to plant another tree in the gardens of this world''. Hundreds even thousands of visitations afflict the life of a tree; some are known to man and some are beyond his knowledge. Allah, the Sublime, saved the Fazle Omar Foundation, keeping it in great security from these calamities and now it is firm on its roots and it is about time that it started yielding its fruit. In other words, one cycle of (the life) of the Fazle Omar Foundation, that of collection of donations has ended and another cycle has set in. It will need henceforth care and nourishment and endeavour and exertions in such a shape as would ensure that it yield greater and juicier fruit which more and more men may enjoy.

I pray to Allah, the Sublime, that He may be pleased to enable us to put in that much effort and exertion.

Eng: A. G. SOOFI

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Jewish Threat to Holy Centres of Islam

In a cable sent to the King of Moroccao, the host to the Muslim Heads of States summit, Sahibzada Mirza Mubarak Ahmad, Secretary to the Khalifatul Masih III for foreign Missions, urged upon the summit members to take ccncerted action against Israel alerting them of the Zionist dream of conquerring Mecca and Medina, the centres of Islam and appealed to the summit members to earmark in their respective national budgets a fixed sum for the liberation of Palestine and for the liquidation of the Jewish threat to the holy places of Islam.

Land Ownership in Islam

By The Late Hazrat Khalifatul Masih II

The Holy Prophet (blessings and peace of Allah be on him) granted to Zubair (Allah be pleased with him) a tract of land that had belonged to Banu Nazir and had a palm-grove on it and was called Jaraf. (Kitab-al-Kharaj page 34). Read together with an earlier report it appears the Holy Prophet (blessings of Allah and His peace be on him) made the above referred grant to him when Zubair (Allah be pleased wlth him) was already in possession of a village with a palm-grove.

There is yet another statement quoted by Imam Abu Yusuf. He says: Abu Rafi reports that the Holy Prophet (peace and blessings of Allah be on him) granted their family a tract of land which they were unable to cultivate and therefore they sold it off during the period of Omar bin-al-Khattab (Allah be pleased with him) for eight thousand dinars (gold coin) or 800,000 Dirhems (silver coins) (Kitab-al-Kharaj Page 35). A dirhem would be worth 3½ annas now and 800,000 dirhems would be convertible to Rs. 200,000 in Pakistan currency. But since Dirhem's purchase value was high then, having depreciated some fifteen to twenty times, the value would be equivalent to 1½ to 2 million Pakistan rupees in current exchange market. The body of references quoted in the foregoing pages confirms the conclusion that the Holy Prophet (blessings and peace of Allah be on him) and his companions had made grants of vast land-holdings to individual beneficiaries, some extending over 20,000 to 30,000 acres and one was worth about 1½ to 2 million rupees, though, it was not one of the biggest.

Chapter VII

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Does Islam permit share-cropping?

Is it permissible for a land-owner who does not personally cultivate his land to let others take care of it on yield sharing

basis? The answer is in the affirmative. The Holy Prophet's example is before us.

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Differences among Muslims started with Shia-Sunni conflict. The Khawarij enter the scene later. For Shias the crux of the problem is the Fidak garden reserved for the maintenance of the Holy Prophet (peace and blessings of Allah be on him) and his family but not recognized by Abu Bakr (may Allah be pleased with him) as a part of the Holy Prophet's inheritable estate. We are not concerned with this controversy, for, we are not presently interested in the question of land whether that land was an endowment (waqf) or private property and whether the property of the Holy Prophet (blessings of Allah and His peace be on him) could be divided among his heirs like the properties left by other Muslims or their division was inhibited by some of his observations, the question is whether the Holy Prophet (blessings of God and His peace be on him) cultivated it personally or members of his family were engaged in its cultivation. The land was situated in Khaibar and the Holy Prophet (peace and blessings of Allah be on him) and all male members of his family lived in Medina. How could they manage to cultivate it? Evidently some other people were employed to till it. It is obvious that the Holy Prophet (peace and blessings of God be on him) lived off a land they had let out on share-cropping. There is no reason why what was lawful for the Holy Prophet (may Allah's blessings and His peace be on him) should not be lawful for the Muslims of the present age. His personal example has led the way in this direction making it perfectly ligitimate for a land-owner to give away his land on share-crop basis. My pronouncement on the subject is so clear that no man with his wits about dare reject it. I will however quote some traditions and reports in this connection. Says Ibne Omar: The Holy Prophet (peace and blessings of Allah be on him) gave over to Jews the land of Khaibar to develop and cultivate it with half of its produce going to them". (Bukhari Kitab al Mazari).

In Shia Ahadith works there is a confirmatory report. Says

Yaqub bin Shoaib : "I asked Abi Abdullah (peace be on him) if someone had some Kharaj land, would it be permissible for him to hand it over to another person for cultivation and development and payment of the tax dues and sharing half and half the residue." He said, "There is nothing wrong in that". I next asked him if it was permissible to take land from some one else for cultivation on share-crop basis. He said. "The investment shall be yours and the land will be that of the other party and you will be co-sharers in equal proportion and its produce will be divided between you according to terms of contract and on these very terms did the Holy Prophet (peace and blessings of Allah be on him) give over to Jews the Khaibar land when they approached him for it to till it with a title to half of its produce" (Furuul Kafi Vol 11 page 103).

It is permissible in Islam to give out land to others not only on share-crop basis but also on cash contract besides making free grants to fellow - Muslims to help them. Share-cropping finds plenty of support in Hadith. It was the practice of the Holy Prophet (peace and blessings of Allah be on him). A few more quotations would not be amiss here. Imam Ibne Huzm is held in high esteem as Hadith scholar and has been called the Junior, Ahmad bin Humbal. He says : The last act of the Holy Prophet (blessings of Allah and His peace be on him) that remained in force till his demise was that he let out his land on half and half crop-share basis both of harvest and of fruit and he acted in this manner in regard to his estate in Khaibar and his this act cancels every contrary report" (Mahalla Ibne Huzm Vol VIII).

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When Omar (Allah be pleased with him) dispossessed Jews and Christians of Najran of their lands following their exile, he gave their lands to other people on contract basis, requiring of them to till the soil and undertake all expenses with a right to take 2/3 of the yield and leave 1/3 to the state, but if the state gave the seed, the parties were to go fifty fifty. Some sources have it that in certain cases the conditions were changed with

the state giving seed, implements and oxen, the state was to have 2/3 and the tenant 1/3 of the proceeds but if the tenant provided all these things the parties were to share the crop half and half. (Fathalbari Vol, 5 page 8).

Another reference from Bukhari runs thus. Said Qais bin Muslim: Abu Jafar observed that there was not a single family of Muhajirs (refugees) living in Medina who had not given out their lands on share-cropping basis, third or fourth share of the crop, like Ali, Saad bin Malik, Abdullah bin Masud, Omar bin Abdul Aziz and Qasim and Urwah bin Zobair and the family of Ali and Ibne Seerin. And Abdur Rahman bin Alaswad said that he was co-sharer with Abdur Rahman bin al Yazid. (Bukhari chapter Al-Muzari). Commenting on this, Allama bin Al-Hajr says in his work Fathalbari that by quoting this report Imam Bukhari means to say that there was concensus of opinion among the companions, in particular the refugees of Medina on the legitimacy of share-cropping.

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A report attributed to Khalid Hazza Yemeni says that he was once with Mujahid, a great jurist and commentator when he referred to a statement of Rafi bin Khadij nullifying leasing out land on share-cropping and that Taus, another, great commentator also present there, smiting his chest with his hand said, "Maaz came to us in Yemen and he used to lease out land on 3rd and 4th share of crop and we follow his practice till todate" (Mabsut Vol. III Kitab al Mazari). According to Amr bin Dinar (Nisaj) Taus so much favoured the ruling of Mazz (Allah be pleased with him) that he regarded share-cropping as the only legitimate form of leasing out land and disfavoured the idea of lease on cash basis.

Abu Hurarrah is reported in Bukhari as saying that once Ansars called on the Holy Prophet (blessings and peace of Allah be on him) and offered to make refugees (Muhajareen) co-sharers in their gardens equally. The Holy Prophet (peace and blesings of Allah be on him) did not agree. He said they (the refugees) could share the fruits by sharing the work entailed. The Ansars said

"Prophet of Allah we have heard and we shall obey".

The Imams of Ahlibait shared and observed this view. It is said of Imam Abu Abdullah that he forbade lease of land on fixed quantity of wheat and instead preferred giving it out on 1/3 or 1/4 or even 1/5 of crop-share. (Furuul Kafi Vol II Page 102).

Yaqub bin Shoaib relates that he sought the opinion of Imam Abu Abdullah about leasing out a land granted to him by the state on 1/3 to 1/2 share of crop after payment of taxes, the Imam saw no harm in such an arrangement adding that it was also his own practice. (Furuual Kafi II Page 103)

Ibrahim Karkhi proposed to lease out land to a zimmi providing him with seed and oxen and leaving 1/3 of the crop to him after payment of state dues and appropriating 2/3 for himself. Imam Abu Abdullah is said to have okayed the arrangement. (Faruulkafi Vol. II Page 103)

The Imams of Ahl-i-Hadith and Ahl-i-Sunnat also share this view. Says Imam Novi, "Ibne Ali Laila, Abu Yusuf, Muhammad and leading jurists and Divines of Kufa and Imam Ahmad and from among Shafites Ibne Khazime and Ibne Sharih and many other leading authorities endorse this view and this is a cogent ruling and our practice and of Muslims of all countries and of the past has been leasing out land on share-crop basis. (Sharh Muslim Vol II Page 14)

Imam Abu Yusuf, the most favourite pupil of Imam Abu-Hanifa, says "This is the most authenticated practice we heard of in this respect and Allah knows best and we follow it" (Kitabul Kharaj Page 51).

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Imam Novi further says that a big section of Malikites are agreed on the validity of leasing out land on 1/3 or 1/4 share basis or any other mutually agreed basis.

Of the leading fore-runners only Imam Abu Hanifa regards it unlawful. He held the view that leasing out land on cash basis only was permissible and not on share-basis (vide Imam Novi's Sharh Muslim Vol. 2 page 14 and Allama Tahan's work

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sharh al Maani alaasar Vol. VI page 130) In the latter work it is worded thus :

Leasing out land except in return for cash in silver or gold coins, is not permissible—it is not permissible on share-crop basis".

Allama Ibne Qayyum who is held in high esteem among *Muhadithin* and *Sufiya* says, "Leasing out land on share-cropping basis is a legal way practised by the Holy Prophet (blessings of Allah and His peace be on him) and so proven as if we have witnessed it with our own eyes and agreed upon by the Companions and upheld by the righteous Khalifas through their own practice. There is not the least doubt about it and so has been related by Bukhari (Alam-ul-mugreen Vol. II page 126). Shah-Waliullah shared this view. He says : *Al-masaqat* means that trees belong to one party and their watering and care is assigned to another party with share of both in the fruit yield and mazariat means that land and seed should be provided by one party and labor and animals be provided by the other, both sharing the crop and *Mukhabirat* means the soil should belong to one party and seed and animals and labor should be supplied by the other and there is yet another arrangement under which one party puts in labor and the rest is provided by the other. The leading *tabi'* (followers of the companions) used to resort to Muzariat and the Hadith relating to the Holy Prophet's arrangement with the people of Khaibar confirms it". *Hujjatalla hil Baligha*).

The above references show that share-cropping is either unconditionally or conditionally justified by all authorities with the solitary exception of Imam Abu Hanifa as already mentioned. But his favourite pupils Imam Abu Yusuf and Imam Muhammad do not accept his ruling. In this connection says Imam Novi : "Hanafis differ over the form of lease. According to Abu Hanifa land cannot be leased except on cash return in gold or silver coins. But Abu Yusuf and Muhammad are wholly in favor of share-cropping and Hanafis support this view, for it provides benefit

to the public". (Novi Vol. 11 pag 14)

Imam Abu Hanifa explains the Khaibar transaction as a benign act of the Holy Prophet (peace and blessings of Allah be on him) vide Mabsut Kitalalmazari vol 23). But there is not the least question about it that the Holy Prophet (blessings of Allah and His peace be on him) would not do even a benign act if it were a illegitimate measure. A prohibitory order applied to all. The other explanation offered by Imam Abu Hanifa is that the Imam in his view has perhaps some special powers in respect of people's claims on the community chest. (Mabsut Kitabal Mazari vol. 23) This makes it very clear that Imam Abu Hanifa was personally far from satisfied in this behalf and was not on firm ground and was between sixes and sevens. And conjecture can hardly out-weigh a clear reference. That is why both of his prominent disciples differ with him.

The point why share-cropping should be disfavoured calls for a close examination. It is said that it hurts the interests of the cultivator. If so, how come it should be permissible for the citizens to hurt the interests of one another. If it harms the interests of the cultivator and that is why Islam forbids it then the state is primarily bound to treat the citizens benevolently and should be keenly alive to the welfare of the people. If therefore the consideration that makes share-cropping illegitimate is valid, then even if the practice were permissible for the citizens it should be totally unlawful for the state. For it is the guardian of their interests and is not a fellow-brother to them but their agent. The Holy Prophet's act of leasing out land favors share-copping and disposes of this point. Another point to be taken into account is that the Khaibar land was not wholly state property—half of it had been divided among the Companions. Leasing it out for share-cropping establishes the validity of the act as much for the state as for the individual citizens.

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Differences about share-cropping

Some divergence of opinion about share-cropping runs in

these terms. Hambalites favor it but prefer that the landlord supply the seed to the cultivator though they don't make it obligatory on him (Novi vol 2 page 14 and Fiqh ala mazahibalarba vol 111 page 3). Malikites favor it in every shape but Imam Malik is personally against sharing the cereal proceed of the leased land. He is even said to have disfavored even exchanging with cereal produced in another farmland. Some of his pupils however permit share-cropping and even sharing the harvest of the land. (Kital al Fiqh and Badayatul Mujtahid and Muddavna vol 111 page 468)

Among Shafiites, too, the conflict is identical—some favour share-cropping and some don't. Some are for leasing out both land and garden on share basis and others restrict it to land without any limitations. Imam Shafii allows share-cropping in case of land that also has some trees and not if it has none. Imam Abu Hanifa disfavors share-cropping altogether and Imam Shafii and Imam Malik favor it conditionally, Imam Ahmad bin Hambal and Imam Bukhari and Imam Muslim and Allama Ibne Huzm and all Ahle Hadith and the two prominent pupils of Imam Abu Hanifa, Imam Abu Yusuf and Imam Muhammad and leading ligths of Shafiites and a large number of Malikite authorities have given unqualified support to Muzariat (share-cropping). Omar bin Abdul Aziz who is regarded as the regencrator of the Khilafat, also favors share-cropping. Mujallah sharh Mahalla kitabal Mazariat records a letter of Omar bin Abdul Aziz he addressed to his governors directing them to lease out vacant land on 1/4 to 1/3 and 1/5 share of crop and if no cultivator was found willing it might be given out even on 1/10 share of the corp.

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Leasing out land against cash payment, though disfavored by Imam Abu Hanifa as mentioned above and considered by Taus as the only permissible form, finds support in the sayings of the Holy Prophet. (peace end blessings of Allah be on him. As reported by Rafi bin Khadij the Holy Prophet (blessings of Allah and His peace be on him) is said to have observed.

Continued on page 36)

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Islam and Socialism

After evening prayers, on February 20, 1969, the Khalifatul Masih III observed, in the course of an informal talk, that "there is currently a movement towards religion in Pakistan. Very likely it is a reaction to communism. We should take advantage of it. From the last several years Russia has been taking the line that Islam and socialism are identical and has been getting write-ups on the theme from the literati of Egypt and other Arab countries for world-wide propaganda.

Under capitalism, the individual handles sources of income and makes money as it suits him. He also controls outlets of expenditure with freedom to spend just as he chooses.

Communism has restricted sources of income and has denied the individual freedom in utilizing these resources. On the contrary, it is the state that decides to allocate, what it pleases, to the individual. It has, at the same time, placed no restrictions on individual expenditure; an individual has the freedom of spending his income as he pleases. He is free to booze or employ himself otherwise. Islam has placed restrictions both on income and expenditure allowing, however, a wide latitude in both fields. A gifted man can earn as much as he pleases through business. He may make millions. There is nothing to stop him. The only condition is that he should employ fair means. In the matter of expenditure, Islam, however, places some restrictions, as, for instance, it forbids extravagance and enjoins simple life. It has, in fact, put a total embargo on all luxury items and, at the same time, warns that one's money is not exclusively his, that there are other co-sharers with him. It has directed the state to recover from the individual the share of the others.

Islam turns against communism in that it has placed no

restrictions on the freedodm of the individual to make money. He may earn as much as he cares to.

Islam is against capitalism in that it has imposed curbs on the freedom of a man to spend as he likes. A capitalist looks upon a capital sum of a hundred thousand rupees as a mere flea-bite. For instance, he points out a picture that sells at half a million and wants to buy it but hasn't the money to satisfy his fancy. But Islam does not permit such expenditure. It does not stop at that. A Muslim collects some money from a fellow-Muslim for others and assures the donor of Divine reward. In other words, God, the Most High, enjoins that one should make over from his income what constitutes the right of others and that He would give a reward in return. How vast is the mercy of God !

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Those who clamour that Islam and socialism are inter-changeable systems are wrong. Islam is Islam; not that it does not permit a particuler type and varient of communism; in fact, it does not tolerate any type of socialism. If the socialists believe that Islam and socialism are indentical why don't they turn Muslims? What is there to stop them from doing so?

That money should be considered the ruling factor in Islamic life does not appeal to common sense nor is it a part of faith. If only the state appropriates everything promising to give the individual a certain quota and assuring that it would neither let him starve to death nor let him stay nude, it only covers the physical and apparent needs in the minimum. But there is no provision for development of human talents to full capacity. If human emotions are thus crushed, and man is deprived of means to merit Divine reward of eternal blessings then what did he gain?

Eng: A.G. Soofi

Amirulmominin Osman

(By A. G. Soofi)

The Committee of six appointed by Omar chose Osman as the next Khalifa. Osman was one of the early Muslims. He was a trader and the wealthiest of the Qureish A man of mild temper, he was highly respected for his piety. Twice he migrated from Mecca, once to Abyssinia and then to Medina. He was married to two daughters of the Holy Prophet, one after the other.

Osman took part in every battle except Badr. His wife, Ruqiyya, a daughter of the Prophet, lay ill. He stayed behind to look after her. He had the Prophet's orders to do so. The Prophet counted him as one of the companions of Badr.

Osman spent money freely to win the pleasure of God and His Prophet. When the Prophet prepared for the battle of Tabuk he had very meagre means. Osman gave 1000 gold coins in ready cash, 1000 camels and 50 horses. That was the greatest gift ever made by an individual.

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There was scarcity of water in Medina. Good drinking water could be had only from one well. It was owned by a Jew. He charged very high rates. Muslims were too poor to meet the cost. The Prophet said that the person who would buy it off for Muslims would earn Paradise. Osman purchased the well. He had to pay a heavy price but he let everybody have water free.

Osman was constantly in the company of the Prophet. He was sent as his envoy to Meccans. It was rumoured that they had killed him. The Prophet swore to avenge his death. He assembled all his companions under a tree to make a pact with him to that effect. Each companion gave his hand in the hand of the Prophet. The Prophet placed his one hand on his other declaring it as Osman's hand.

Letter to Governors

Osman's first act as Khalifa was to issue a letter to the governors and civil officers. It said : "Allah has commanded that rulers should be guardians of the people. They should not be only collectors of taxes. The best justice is that you should give thought to the affairs of Muslims. Give them their dues and get your dues from them. Next turn to the enemy. Achieve victory over him but always keep the promises you make".

In another letter he reminded the generals and troops of the rules laid down by Omar.

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In a message to the Muslims he warned them against love of worldly goods, against taking to the ways of foreigners and against taking slave-girls as wives.

Many of the distant provinces had been conquerred. But Islam had no local strength there. No large armies could be kept in far-off places. There were therefore revolts in Azerbaijan, Armenia, Tabristan and in Fars and Khorasan. Walid bin Uqba marched on Azerbaijan. Peace was restored there. Salman bin Rabia put down the revolt in Armenia. Tiflis was occupied. An army marched under Said bin al-As to Tabristan. Hasan, Husain, Abdullah bin Omar also joined the force. The rebels were routed after many battles.

An army marched to the north of Iran. It pushed as far as the Caspian Sea.

Ibne Omar crushed the rebels of Fars. The exile King of Iran died. The Sassanides were no more. There was no trouble in Iran after that.

Ibne Omar restored order in Kohistan and Nishapur. Ahnaf bin Qais marched to Merv and gave the country a settled administration and stability.

Abdur Rahman Samrah conquered Kabul and Zabalistan. The frontiers of the Muslim Empire now touched Sindh.

Advance in Africa

The Romans had departed from Egypt. But they had still many friends in the land, who wanted them back in

power. There were not many Muslim troops in Alexandria. The Byzantine Emperor was easily persuaded to reconquer Egypt. Arabs had no navy. Byzantium had a powerful fleet. It was decided by the Byzantines to attack Alexandria from the sea. The plan was carried out and it succeeded. Civil population was on the side of the old rulers. Only the Copts were hostile. They had suffered greatly under the heels of Byzantium. The Romans now decided to punish them. This further enraged the Copts. They gave warm support to Amr bin al-As when he marched from Fista to meet the enemy half-way. Amr won open victory after a grave fight. The Romans took shelter in the fort. But the Muslims pressed them hard. The fort was stormed and Alexandria was won back to Islam.

March to Maghreb

Abdullah bin Abi Sarah took over as governor shortly afterwards. When he had settled down, he sought permission to march to the Maghreb. A unit was sent from Medina to help him. Hasan, Husain, and the four Abdullahs enlisted. Muslims conquered Barqa. Jarjir of Yaquibia gave them battle at Sabit-la in northern Tunis. The Romans were well-armed and in large numbers. A tough fight took place. In the thick of the battle, Ibne Zobair hit on a daring plan. With a party of picked soldiers he dashed forward. Instantly he was in the heart of the enemy force. Before they could collect their wits, Ibne Zobair had slain the Roman Commander. The enemy force lost heart and fled. The Muslim army pushed forward, took hold of the coastal areas and conquered the country as far west as Tangier.

Muslims have a Navy

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On the Syrian front, Muaviya was very alert. He wanted to have a strong navy. He was permitted to build one. When a powerful navy was fitted out, Muaviya attacked Cyprus. The island made peace. It agreed to pay tribute. It further agreed to grant transit rights to Muslim armies.

In the war with Byzantium, the Muslim navy did many

a heroic deed. Abdullah bin Qais Harsi, the first Admiral, was a man of great valour. He was engaged in fifty battles with the Romans but never lost a single combatant. In one action, the Muslims arrayed all the ships pat with one another. They then fought the enemy as land forces do on battleground. Romans were defeated. Their navy was crippled and captured.

Muslims were now feared as much on the sea as on the land. Europe trembled in awe. The Muslim empire in Africa was henceforth safe.

The Muslims treated the Africans with great kindness. They were surprised beyond measure. Thousands joined Islam and swore to fight the Byzantines, who had treated them as beasts.

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The Caliph, a Popular Figure

The first six years of Osman's term were very peaceful. The Caliph was very popular. Hasan Basri visited Medina in early youth. He says: "I heard Osman deliver his sermon. I was nearly of age then. I have not seen a purer, cleaner, and handsomer face than his."

He would say, 'O people bring gifts and alms for the poor'. People would pile up gifts and alms before him. He would then say, 'O people, bring clothes for the poor'. They would bring heaps of clothes. He would then give these away to the poor. He would then say, 'O people, bring perfumes for the poor'. People would bring to him scents, Otto, Musk and Amber. He would dole these out to the poor".

The Khalifa was loved and even feared. A poet of the period says: "O breakers of law, do not eat loot in the period of Osman. You know well that he slays the guilty under the law of Quran, and enforces its commands on the limbs and bodies of the people".

Unity of Muslims Assailed

But conditions changed soon. The peace of the land was disturbed. Muslims were suddenly faced with internal disorder.

The unity of Islam was deeply hurt. Many disturbances and battles took place.

Causes of Unrest

It appears that all this was not sudden. It further appears that it was unavoidable. Islam had reached the highest point of glory. The best people were the companions of the Prophet. The elderly among them were passing away. Their lines were thus getting thin. On the other hand, thousands of converts were daily joining Islam. For a time, the zeal of faith kept them stcady. But they had not seen the hardships that the Companions had faced. They had not lived under the personal shadow of the Prophet. The number of these converts was inceasing every day. Arrangements to train them could not keep pace with the speed of conversions. They belonged to different countries. They differed greatly in culture and traditions. They felt that Islam gave better conditions of life. They found that it gave simple and sane teachings. But they did not have to suffer for it. Therefore they did not have any depth of feeling for the new faith. Many converts did not know Arabic. Many young Arabs were impressed by foreign ideas. Medina was busy in wars. The needs of the army were pressing. New territories had to be administered. Frontiers had to be watched and frontiers were moving further and far. Wealth was pouring in. The companions cared little for its charm. But some of the young wanted to enjoy life. So money became important for them. Social evils thus began to grow.

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Disgruntled youth

These were not the only causes. The new generation was jealous of the old. They were held in high esteem. The Companions were the councillors of the Khalifa. Omar kept them at Medina. Only a few were allowed to go to the battle-front. He felt that they had won enough honours. He gave chance to others. But Osman lifted the ban.

Since power rested with few, some youngsters felt strongly

about it. They wanted jobs, salaries and authority. They little realized that Khilafat was a religious institution, that it imposed on rulers a hard duty both in respect of men and God and that God and Islamic rule was the rule of law. They wanted to change the order of things. They did not understand the spirit of Khilafat. And they had little use for it. But they were afraid of open revolt. They were not organized. Nor were they very daring. They began with finding fault with Governors of Provinces. This element of critics was to be found only in big cities. It did not like the harsh justice of courts. *Instead of behaving* well, the misguided talked ill of officers. They were also against non-Muslim subjects and loved to loot their property.

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Violent way to Power

The conditions in Medina were fairly satisfactory. A large body of the Prophet's companions was still there. But the shape of things was different in other territories. A party of young men had taken to dacoity in Kufa They slew one Ali ibn-ul Haimiyan. His neighbours captured them. Abdul Sharih, a companion and his son saw the incident. They testified. Under Osman's order, the dacoits were slain by Walid bin Uqba, the governor. Some culprits belonged to good families, an indication that the incident was more than a case of simple dacoity. It was aimed to create panic. This was the violent way to power.

In Egypt a new convert was very active. He is known as Ibnul Saba and also as Abdullah bin Saba. He was a very cool and clever man. Posing as an enthusiast, he made a study tour of the entire land. He was gifted with great knowledge of men. Also he knew the art of polished speech. He established contacts everywhere. He chose the men he wanted. He looked mainly for ex-convicts and their close relatives.

This soft-spoken ex-Jew visited Basrah. There he made friends with Ibne Jabla, a dacoit. He was under house arrest. Ibne Saba stayed as his guest. There he collected a group of persons who were angry with the government.

In the beginning, he would not speak plainly. In fact,

he posed as a devout follower of the faith. And gradually he injected poison in the minds of men. The governor of Basrah, Abdullah bin Amir, ordered him out of the town. He had watched his ways and knew him to be dangerous.

Ibne Saba next shifted to Kufa. This city had a strong element of undesirables. They did not like their good governor Walid bin Uqba. His hand weighed hard on evil-doers. He had only recently slain a number of killers. Their relations hated him bitterly. They wanted to avenge on him. They hit upon a plan one day. They quietly removed the ring of Uqba from his finger, while he was asleep. Then they set out to Medina. There they accused Walid of drinking. Walid was dismissed. The Khalifa appointed Said bin As as governor.

Undesirrables Exiled

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He reported to the Khalifa the conditions in the town. The undesirables had made life hard for respectable people. Osman ordered that their ring-leaders should be deported to Syria.

Malik Ushtar, Sabit bin Qais, Kamal bin Zaid and some others were sent over to Muaviya, who was in Damascus. He tried to put the fear of law into them but failed. They were next sent to Abdur Rahman Khalid, commissioner of Ems. He took them severely to task. They lived there peacefully for a while.

Ibne Saba now moved to Syria. There he started a new line. He met some old comapnions of the Prophet. He pleaded with them that the treasury money was the property of Muslims. But, he pointed out, Muaviya called it Allah's property so that he could exclude the other Muslims from it. Abu Zar Ghaffari, a simple and sincere wealth-hater agreed with him. But Abu Darda and Ibada bin Samit disapproved of his talk. He found the place too hot for him and returned to Egypt. There he found many willing workers. Egypt was far away from Medina. It had not caught yet the spirit of Islam. Here he made a different appeal. He preached the view that Khilafat was solely the right of Ali, the son-in-law of the Prophet.

Discontented Elements Organized

Ibne Saba's device to run down governors won only partial success. It encouraged powerful elements in different centres. He gradually succeeded in linking these centres of discontent. Soon the trouble became state wide. It had found a leader and a purpose.

Ibne Saba now gave his comrades a new idea. A new attack was launched against governors. Letters against one were sent to the people of the other province. This went on for some time. People in every province began to believe that their brethren in the other province were suffering great hardships. Such letters were also addressed to Medina. There was grave enxiety among the companions of the Prophet. They expressed their fears to the Khalifa.

Khalifa investigates Trouble

The Khalifa sent deputies to investigate, Usman bin Zaid to Basrah, Muhammad bin Muslim to Kufa, Abdullah bin Omar to Syria and Ammar bin Yasir to Egypt. There was peace, reported the first three. Ammar bin Yasir was an honest but simple man. He was given a great welcome by Ibne Saba's party. They were very sweet of tongue with him. Ammar was deceived. He readily believed all they said against Ibne Abi-Sarah, the governor. Ammar bin Yasir personally disliked the man.

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Osman's Letter to Public

Osman addressed a letter to all the Muslims. He said: "My relatives have no better right than other Muslims, I learn from some people of Medina that officers abuse and beat the public. I declare by means of this letter that anyone who has been privately abused and beaten should meet me on the occasion of Hajj at Mecca. He should take his revenge there from me and my officers or forgive". This letter created a big stir in the country. The Muslims were deeply moved.

Governors' Conference

Osman next called his governors to Medina. He wanted to know if the complaints were really unture. They assured him that there was no truth in the reports. He then asked their views. They proposed that he should crush the bad elements with an iron hand. Osman said "Troubles shall raise their heads. The Prophet said so. It is with mildness and love that they can be delayed". He said he would give them no good cause and deal with the tronble-makers gently. "Allah knows I have done my best to do good. It will be a happy thing if Osman passed away before the inevitable flood of troubles comes over Islam".

After the Hajj, Muaviya stopped at Medina. He begged Osman to go with him to Syria. The Khalifa said he would not give up the nearness of the Prophet at any cost. Muaviya next proposed to send troops to Medina to protect him. Osman said he would not put any burden on the treasury for his person's sake. Then Muaviya asked him to give him powers to deal with his enemies if he was slain. Osman said, "What is destined must come to pass. I will not do that. For you are harsh and I fear you would be hard on the Muslims".

Trouble in Kufa

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In the meantime some trouble took place in Kufa. Malik bin Ushtar suddenly returned to the city. He said he had come from Medina. He claimed to have met Said bin al-As the governor, on the way. He incited the people against him, alleging that Said bin al-As had threatened to insult the women of Kufa on the resumption of the office of governor. The masses went wild with anger. They did not want Said back, they thundered. Crowds rushed out to tell Said off. Deputy governor Amr bin al-Jarid tried to calm them down. He made an appeal for patience. Qaqa bin Amr told him that the fools would not listen to words. What they wanted was the sword. "And that day is not distant when the sword will be on them. They will then bleat like goats and long for the return of these days.

But God will not restore this blessing ever".

When Said bin al-As came, the crowd that had turned out to hoot him down told him to get off. He turned back. Said reported to the Khalifa that the Kufis wanted Abu Musa al-Ashari as their governor. Osman said : "They shall have him. They are after me. By God I will give them no excuse. I will be patient with them as I was commanded by the Prophet (peace and blessings of Allah be on him)."

Abu Musa al-Ashari, the new governor in his inaugural address, to the citizens of Kufa, said, "O ye people, never in future turn up with such demands. Remain within the ranks and obey and be patient, and take no hasty steps. You have a leader among you". Then they asked him to lead the prayer. He refused. He said he would not until they respected the orders of the Khalifa.

He warned them against disunity. He said when Muslims were under an Imam (leader), none should create division among them. If anybody made the attempt, he should be slain. That was the Prophet's command, he said.

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Calm Before the Storm

There was peace in Kufa now. But trouble-makers were busy. They decided to form a body of men drawn from all provinces. They were to wait on the Khalifa and accuse him of certain faults. They would publicly say everywhere that the Khalifa had been proven guilty. They accordingly set out. When they were near Medina, Osman sent two agents to find out their intentions. They reported back that the trouble-makers would first accuse the Khalifa, next they would return and tell the people they had proved his guilt face to face. They would finally set out for Hajj but would, instead, enter Medina and hold Osman prisoner. He would then either have to resign or die.

When the Khalifa heard this. he laughed and prayed to God to lead them aright. The spies also reported that only three men of Medina were with them. One was Ammar bin Yasir. But this man never took any active part. In fact he kept

indoors. The other was Muhammad bin Abu Bakr. He was a stupid youth and thought much of himself. The third was Muhammad bin Hazifa. He was an orphan boy brought up by Osman. But he was very angry with the Khalifa because he had refused to give him a job. Hazifa, however, took no part at any later stage.

Plot Disclosed

Osman then summoned to his presence the entire group of trouble-makers. He also invited the companions of the Prophet. When all were assembled, he told them the whole story. The two agents confirmed all the details. The companions demanded with one voice death penalty for the evil-doers. Osman did not agree. He said he was for granting the mischief-makers full pardon. He would only advise them and meet all their objections. He further said he would take no action against them unless they broke the law.

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Next, he took up their accusations one by one. He said that one related to his prayer at Mina ; he had not shortened it to half its size as he should have done in accordance with the practice of the Prophet and the injunction of the Quran. He said since he owned property there, he was obliged to offer full prayers at the place. The other charge related to the public pasture land. He said it was not of his making. The pasture land was already there and it was of no personal benefit to him. He had only two camels which did not graze there, though before he became Khalifa, he had the biggest herd in the whole of Arabia.

He next took up the charge that he gave offices to young men. He reminded them that the Prophet had done the same. He was only following his worthy example. Another charge related to his generous gifts to his relations. Osman said that he gave away freely of his own wealth and that he had every right to do so. The Companions fully agreed with him on every point. They again insisted that the mischief-makers be put to death.

Ibne Saba shows his Hand

The evil-mongers were silenced. But they were not happy at heart. They turned up again at the gates of Medina. One group came from Basrah, another from Kufa and a third one from Egypt. Abdullah bin Saba was with them. He had come out in the open now. Clearly there was something big in his mind. The intentions of these people were now clear. They knew that if they failed, they would be forgiven. Osman would not be hard on them. And if they succeeded, they would have the best of eveything. Some of them believed that the companions of the Prophet were behind them. So they advanced boldly to the capital. But they learnt that Medina was prepared to fight them; both inside the town and outside, armed pickets were on duty. The evil-doers decided to come into open clash at once. So they camped outside, at Zulkhashab and Zulmarvah.

Next they decided to feel the pulse of Medina. They sent their emissaries to meet Ali, Talha and Zobair. When they met Ali, he was commanding a force outside Medina. They told him that they wanted to remove Osman and that if they succeeded would he agree to become the next Khalifa, they asked. Ali said: "May God disgrace you! Go back. I have heard the blessed Prophet of Allah curse the campers of Zulkhashab and Zulmarveh". They promised to go back. Next they saw Zobair and Talha. Their answers were the same as that of Ali.

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Rebels Disperse

Thoroughly disappointed, they experessed their regrets and asked only one favour. They wanted a new governor in Egypt. The request was granted. Muhammad bin Abu Bakr was appointed governor. They went away happy and started out in groups apparently bound for different directions. Some made for Basrah, some for Kufa and others for Egypt. Medina felt greatly relieved. The citizens' force was dispersed.

Rebels Re-Enter Medina

Not many days afterwards, suddenly the rebels re-entered

Medina. They posted pickets on many points and at the mosque too. Citizens were ordered about. Assemblies were forbidden.

Medina was taken by surprise. The elder Companions however took the rebels to task, Ali, Muhammad bin Muslim, Talha and Zobair asked them why they had invaded Medina. The rebels said they had got proof that Osman had played foul with them. They said they had caught a man with an official letter to the governor of Egypt, ordering him to punish the rebel leaders, to slay some, to flog some and to shave the beards of some. The letter, they said, bore the seal of the Khalifa. When Ali heard this he said that the story had been clearly made up in Medina. "How did ye, O people of Kufa and Basrah, know that Egyptians had got hold of such a letter? You were so far away from one another, going in different directions. And how is it that you are so soon back ?". The same question was put by Muhammad bin Muslim. The rebels had no explanation to offer. Their only answer was that Osman should resign.

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The rebels next approached Osman. They told him the same story. He said he knew of no such letter. He further said that a letter could be forged and a seal could also be made. They were required to produce witnesses. They had none. Osman went to the extent of repeating his denial on oath. To the Companions it was clear that the rebels were bent on mischief.

One party of Egyptians asked for Ali's help in removing Osman. He refused to be a party to any of their schemes. They were very much disappointed. Some of the group asked Ali why he had been writing to them, in that case. Ali was surprised. He said he had never written to them any time. Now it was the turn of the Egyptians to feel surprised. They exchanged glances with one another. They were amazed that they had been relying a lot on this man ; but at the last moment he had backed out.

The truth however was that Ali had never been in touch with the rebels. Egyptians had some clever brains behind this revolt. They also had expert forgerers of handwriting with them.

Only few knew the inside story. The rest blindly believed what the few told them. They had been feeding them with the story that Osman was not popular with the Companions. They had also assured them of Ali's backing.

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Khalifa's Advice to Rebels

The rebels tightened their hold on Medina. They now knew they could not get help from the Companions. But they could not give up their aims either. They were afraid of the Prophet's Companions. Therefore, they kept strict watch over them. In the mosque they would not let the Companions sit close together. In spite of this Osman used to go to the mosque openly. On Friday, after prayers, Osman advised the rebels in the following words: "O enemies of Islam, fear God. All the citizens of Medina know that the Holy Prophet has cursed you. Repent therefore and wash your sins with good deeds. For God does not remove sin except through acts of virtue".

Muhammad bin Muslim Ansari and Zaid bin Sabit supported Osman. But the rebels forced them to sit down. Then one of the evil-doers snatched the staff of the Prophet from the hands of the Khalifa and broke it into two pieces. Next the rebels threw stones at the mosque and at the Companions. Osman was hurt. He became unconscious and was carried home.

The mosque was the Prophet's mosque.

Khalifa, a Prisoner

The rebels next decided to hold Osman a prisoner in his own house. Nobody was allowed to see him and nothing was allowed to be brought to him, neither food nor drink. Osman sent a neighbour to Ali, Talha, Zobair, and to the wives of the Prophet, asking them to arrange water supply for his household.

Ali's Warning to Rebels

Ali contacted the rebels and warned them "O you people, you are doing what neither Muslims would do nor the non-Muslims ever do. Do not stop food and drink from going to Osman.

Even Romans and Iranians give food and drink to their prisoners. What harm has Osman done to you that you have confined him to his house? Do you want to take his life?" The rebels refused to listen. Umme Habiba, wife of the Prophet and mother of the Muslims, brought a skinful of water to Osman's house. She was riding a mule. The rebels beat the animal. Umme Habiba narrowly escaped a fall.

When Ayesha heard this, she made ready to leave for Hajj. She also tried to take Muhammad bin Abu Bakr along with her. He refused. She said, "I am helpless. If I had the power, I would not have let the schemes of these people succeed".

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Ali arranged supply of water to Osman's house and busied himself in various ways in reducing the Khalifa's hardships. He also did his best to dissuade the rebels from their evil intentions.

One day Osman ascended the roof of his house. Addressing the rebels, he asked if it was not a fact that he had bought the sweet water well for Muslims. They replied, "No doubt". He next asked why he had not even as much share in it as any other Muslim had. Then he asked them if it was not true that he had bought some land to extend the mosque. They said, "It is true". He asked why they would not let him pray there.

As the time for Hajj (pilgrimage) drew near, some Muslims of Medina started leaving for Mecca. The rebels decided to put more pressure on Osman. They started throwing stones at his house. Again addressing them, the Khalifa said, "I am the only one guilty in your eyes. What is the fault of others? For, the stones you throw are likely to hit them". They said they had not thrown any stone. "Who did", he asked. "God", answered back the rebels. "You lie," said the aged Khalifa, "God's stones would never miss".

Osman sent Abdullah bin Abbas to Mecca, as the leader of the Hajj. He gave him a letter which was to be read out to Muslims gathered in the holy place. It said, "I invite you to Allah and remind you of His gifts. Some people are making

trouble at present. They want to divide Muslims into parties. But they have never given any thought to the matter that Allah Himself appoints His Khalifas. He says, 'Allah has promised to those of you who believe and do good deeds that He will certainly make them Khalifas in the earth.' Further, they have not valued unity; while Allah has commanded, 'Hold fast the rope of Allah together.' They believed the reports of my accusers, and ignored the commandments of the Quran. 'O, ye who believe, if an evil-doer brings you a report, then make sure about its veracity'. And they cared little for the pact they had made with me. But Allah says to the Holy Prophet, 'Verily, those who make pact with thee, make pact with God'. I am the deputy of the Holy Prophet and no people can progress without a leader''.

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When the letter was read in Mecca, there was great anger among the Muslims assembled there. They decided to fight the rebels. Some said there never was a better cause for Jehad, a holy war. Osman had also sent letters to provincial governors. There was agitation everywhere. Muslims were getting ready to march on Medina. Mughira bin Al-Akhnas was the first person to enter the town. He had come to fight the rebels. The rebels were now very much alarmed. They sent an agent to Osman demanding his resignation. The Khalifa said in reply that he would not, even if they tore him into bits. He said that Khilafat was a shirt that God had made him wear. He would never take it off. The agent, on return, told his party. "By God, we are in the grip of a big calamity. By God, we cannot escape from Muslims unless we slay Osman and his murder is not lawful".

Osman's Last Address

Mughira bin Al-Akhnas was not the only person ready to fight the rebels. There were many others. They had collected outside the house of Osman. He let them in and told them to go back to their homes. Bidding them farewell, he asked them to call Ali, Talha, Zubair and others who had not been permitted to see him. All were soon there. Osman then went up on the

roof. He asked the Companions to come closer. They did. There was a great gloom gripping hearts on that day. Even the rebels seemed affected when Osman asked the Companions to sit down. Even the rebels followed their example. Addressing the Companions, Osman said, "O people of Medina, I leave you to the care of God. I pray to Him to make a better arrangement of Khilafat after me. From today I would not come out until God decides about me. I will not give power to anyone to rule over you in your religious and wordly matters. I leave it to Allah to choose for that anybody it pleases Him". Then he asked them not to run risks for him.

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Fight Rages Around Khalifa's House

Some obeyed him, for the Companions had ever been used to obedience. But some felt it wrong to leave the Khalifa unprotected. It was clear to them that the rebels were determined to kill Osman. It was also clear to them that it was their duty to defend the Khalifa. They therefore stood firm. They kept watch inside the house. The rebels set fire to the door. The defending Muslims came out with drawn swords. There were Hasan, Hussain, Muhammad bin Talha, Abdullah bin Zobair, Mughira bin al-Akhnas, Abu Huraira, and others. In the midst of the fight, Hasan was heard chanting, "Their faith is not my faith. I will fight them as far as the top of mount Shimam". Muhammad bin Talha sang aloud: "I am the son of the man who defended (the Prophet) at Uhud and defeated the hosts though they were many".

Abu Huraira said to the rebels, "O my people, I call you to safety. What is wrong with you that you call me to the fire?"

Osman Slain

A bitter fight raged outside the gate. The rebels stealthily entered the house by jumping over a neighbour's wall. They found the Khalifa reading the Holy Quran. Muhammad bin Abu Bakr caught hold of his beard. Osman said to him, "Nephew,

if your father were alive, he won't do that". Muhammad bin Abu Bakr felt ashamed and withdrew. Ghafqi the leader of Egyptians, hit the Khalifa with an iron rod on his head. He also kicked away the Holy Quran. Next Sudan bin Hamman attacked him with a sword. Osman warded off the attack with his bare hand. His hand was cut. He said, "By God, this hand was the first to write the Holy Quran". His wife Naila then intervened. Sudan attacked her. Half of her hand was also cut off. The slayer next gave Osman a sword thrust. To finish the evil deed, he pressed the throat of the writhing Khalifa till he breathed his last.

Treasury Looted

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The murderers of the Khalifa then looted his property and later, the treasury. They did not allow anybody to enter the house. It was with great difficulty that some Companions managed to bury the Khalifa's dead body after three days, in the cover of dark.

Osman was fairly advanced in years at the time of his death. He ruled as Khalifa for twelve years. Tall, handsome, fair, and broad-chested, Osman was a man of great piety and exceedingly kind-hearted. His forgiving nature cost him his life. He refused to resign and he refused to sanction armed action by one group of Muslims against another.

(*Continued from page 16*)

"Cultivation of land is in three forms. One should cultivate his own land, or land given to him by another party or on contract against cash payment in silver or gold coin". (Badayatul Mujtahid vol 111 page 183).

According to Ibnalmunzir there was consensus among the Companions on leasing out land against cash payment in gold or silver coin. Ibne Batal says that Muslims of different countries are agreed on favoring lease of land on cash payment. (Fatuhul-bari vol V Page 17).

As for permitting a party to cultivate land free from any obligation is concerned, there is no doubt about such benign act of benevolence finding great favor in Islam.

Eng : *A.G. Soofi*

(*To be continued*)

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